

The Catholic Educational Review

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FIRST ANNUAL MEETING OF THE AMERICAN CATHOLIC HIERARCHY

Ninety-two archbishops and bishops were present at the first annual meeting of the American Catholic hierarchy which took place in Divinity Hall at the Catholic University of America in Washington. Cardinal Gibbons presided. All the archbishops were present, and the opening scene of the meeting was most impressive. Only Cardinal Gibbons remains of the prelates who assisted at the Third Plenary Council of Baltimore in 1884, the last full assembly of our American prelates. All the bishops were the guests of the University during the two days' proceedings, and the pleasant weather added greatly to their comfort during the long and arduous sessions of the meeting. The University grounds, with their noble crown of buildings, and the numerous surrounding houses of the religious Orders, lent natural surroundings of great beauty and distinction. The most remote members of the hierarchy made long journeys to be present at this memorable conference, among them Bishop Jones, of Porto Rico.

The attention of the bishops was largely centered upon a comprehensive and efficient organization of the episcopal body. For that purpose it was agreed to establish a National Catholic Welfare Council to further the religious, educational and social well-being of the Catholic Church in the United States, to aid the Catholic press and to promote Catholic publicity, to assist all recognized agencies engaged in foreign and home missions—in a word, to provide regularly and efficiently for all the public interests of the Catholic Church in the United States. The National Catholic Welfare Council is made up

of bishops only, but the administrator of any See is entitled to a seat at the meetings and enjoys a vote. In this capacity the bishops will hold an annual meeting, and for the purpose of conducting its business in the interval between meetings, an administrative committee has been appointed consisting of seven members. These members are Archbishop Hanna, of San Francisco, Chairman; Archbishop Dougherty, of Philadelphia; Archbishop Dowling, of St. Paul; Bishop Canevin, of Pittsburgh; Bishop Muldoon, of Rockford, Ill.; Bishop Russell, of Charleston, S. C., and Bishop Schrembs, of Toledo, Ohio.

Five boards or departments were established to care for the following general Catholic interests: education, social work, press and literature, lay societies, home and foreign missions. The Board of Home and Foreign Missions is made responsible directly to the annual meeting of the National Catholic Welfare Council, whereas the other four boards are placed immediately under the Administrative Committee, which appoints a bishop as chairman of each board, under whose direction and responsibility its assigned work is carried on. In this way every important Catholic interest of a public or general nature is henceforth provided for, and all Catholic activities are assured of the immediate guidance and assistance of the entire episcopate. Each board will present an annual report of its doings, its needs and possibilities to the American hierarchy, which will henceforth have both the necessary knowledge and proper opportunity to further efficiently all our Catholic works, and can bring to bear on our general Catholic development all the strength that lies in the united counsel and charity of the hierarchy. The constitution of the National Catholic Welfare Council marks a great advance in our Catholic public life, and seems indeed an inspiration of the Holy Spirit.

Other matters of importance engaged the attention of the bishops during their stay at the Catholic University. It was decided to make provision for a full and accurate census of our Catholic population, also to urge the more timely appearance of the Catholic Directory. The new code of canon law was discussed at length in its numerous bearings on the re-

ligious and ecclesiastical life of the people of the United States, and it was decided to obtain from the Holy Father more definite instruction on various points of practical importance. Educational bills pending before Congress were very generally and earnestly discussed, and a committee of bishops was appointed to represent the views of the American hierarchy in as far as these bills might affect Catholic educational interests.

In all, four lengthy sessions were held, and when the prelates separated it was with the conviction that their meeting was a providential one fraught with promise of increased welfare for the Catholic Church in the United States. Many prelates remarked that their meeting was well worth all the sacrifices that it entailed, if only because for the first time in thirty-five years they have been enabled to come together and meet personally. It was noted that most of the bishops were men of middle life, vigorous and active in appearance, suggesting a long period of beneficent Catholic progress in the coming years.

During their stay at the Catholic University, students of the new St. Mary's Theological Seminary were honored by the opportunity to wait on the prelates, and to administer to all their needs. Every modern convenience of a large deliberative meeting was provided, and it was agreed by all that nothing was left undone which could add to the dignity and comfort of this epoch-making meeting of the hierarchy.

CARDINAL MERCIER ADDRESSES AMERICAN CATHOLIC HIERARCHY

The heroic Primate of Belgium, Cardinal Mercier, addressed the members of the American Catholic Hierarchy on Wednesday morning, September 24, on the occasion of their first annual meeting at the Catholic University. At precisely 12 o'clock he entered the hall of assembly, accompanied by Bishop Wachter and other ecclesiastics, and was received in a most cordial manner by Cardinal Gibbons, Cardinal O'Connell, and all the assembled members of the hierarchy. In a discourse of about thirty minutes Cardinal Mercier conveyed the eternal and profound gratitude of the Belgian people to the American Catholic Hierarchy and our Catholic people generally for the generous aid extended to Belgium during the great war. He said that close as had been the ties of Belgium and the United States in the past, owing to the equally democratic constitutions and habits of both peoples, they would be still more intimately related by reason of American generosity and the common labors and sacrifices sustained since the entry of the United States into the conflict. He expressed his happy astonishment at the splendid growth of Catholicism in our country, and assured his hearers that he would never tire of describing to his people the marvels of both charity and education which he had witnessed since his arrival on our shores. He then described at great length the incredible losses which the Catholic Church had sustained in Belgium, the murder and death of a great many priests, the scattering of the Catholic flock, suffering by starvation and deprivation, and other gross wrongs and abuses: and in particular the sad condition of 800 churches in his diocese, many of them destroyed, and all brought into more or less dilapidated condition. He trusted that the Catholics of America would continue to aid generously their suffering brethren in Belgium who had hitherto never asked help from anyone outside their own little prosperous land. He said that very soon, under God's providence, Belgium would rise from her present condition of misery and

suffering and the Church there would again take her place among the great national churches of Catholicism.

Cardinal Mercier remained to dinner with the bishops, and after dinner spent a pleasant hour meeting them individually and renewing his acquaintance with several whom he already knew personally, either as Louvain students, or as visitors to his episcopal residence.

THE PLACE OF THE SEMINARY IN THE ECONOMY OF THE CHURCH*

The history of the Catholic Church in all ages is essentially the history of the priesthood since priests in the divine ordinance are the living medium through whose ministry Christ's mystical body abides in the church unto the end of time. They are the dispensers of the mysteries of God by which spiritual life is imparted to the faithful in the sacraments. They are the accredited authorized teachers of the Word of God, whose subtle sense none may grasp, unless taught of one who is sent. They are preeminently the witnesses of Christ, who is forever haled before man's judgment seat and is forever silent. Let the spirit of the priestly life flourish and the Church flourishes. Let it fail and the Church fails. Their tongues must incarnate the Word, their lives exhibit Him, their love enthroned Him else Calvary is annulled and the precious blood shed in vain.

Only God who knows man's utter weakness so trusts weak man. "You have not chosen Me but I have chosen you," He said, and heard His word false Judas, rash Peter and the flattering ten who on the morrow fled His cross. Yet in the Resurrection, eleven are still apostles equal to all things in Christ who strengthens them and without whom they can do nothing.

In the blessed confidence of Christ's all sheltering, all supporting arms the Church still dedicates her priests to the high service of His altar. Yet not for that does she neglect to prepare them by wise selection, by long probation, by careful training for the lonely heights where Moses, like they, communed with the living God.

Antiquity knew no such caution in the administration of the Sacrament of Orders. For baptism, the ancient discipline prescribed a long and thorough test. Its scrutiny was for the catechumen, its preoccupation for the symbol, its emphasis laid on the faith. But men of approved morals, eminent exemplars of Christian virtue in the community, it advanced to the sacerdotal or episcopal state without more hesitation than a

*Archbishop Dowling's address at the dedication of the New Sulpician Seminary in Washington, D. C.

prudent if open inquisition and challenge of their neighbors in the congregation required. So Ambrose, so Augustine, so many another illustrious name in patristic literature were impressed reluctantly and almost by compulsion, and certainly to their own great surprise, into the episcopal order which they straightway proceeded to adorn. Even so speaks today the venerable language of the ordination service in the pontifical, in its colloquies with the faithful, in its exhortations and admonitions to the candidates for the priesthood whom it supposes as yet unfamiliar with the rite of the Mass.

Indeed in the primitive church so absolute and fundamental was the conception of the priesthood as a necessary part of the Christian economy, so complete and thorough the understanding of the episcopal order, so uniform and universal the ecclesiastical discipline in this respect that with the one exception of Montanism even heresy otherwise so critical of authority, so insubordinate, so revolutionary, never questioned the hierarchical constitution of the Church. One after another they broke away, Arian, Eutychian, Nestorian, harsh, contumacious, irreconcilable men, but even in separation, they simulated orthodoxy, they affected the primitive tradition, they claimed apostolical succession, by their ensnaring creeds, by their developed liturgies, their priestly establishment.

But when the sixteenth century attempted to substitute individualism for organization, private inspiration for the voice of authority, a false charisma for an authentic sacrament then Trent, informed by the spirit of historic Christianity, sprang to the defense of the Sacrament of Holy Orders and the dispensation of grace which it implies. The age which rejected its priesthood or so belittled its character as to extend its prerogatives to all the so-called true believers was sorely in need of reformation, so deemed the Fathers of Trent, and reformed it should be, not by ignoring or denying that life-giving sacrament by which the priesthood reproduces itself from age to age, but by developing a new race of priests upon the ancient model. Why had heresy raised its head and confusion come upon Christendom if not because priests had fallen so generally from the high estate of their exalted vocation?

Why had England lapsed from the unity of the faith which

for so many centuries had been her proudest boast? Could even a royal tyrant have done this wrong to his people if the priesthood had not first been ignorant and slothful and untrained—if the bishops—martyred Rochester alone excepted—had not been couriers rather than pastors of souls? Who led the revolt in Germany, in France, in Italy, wherever disorder was found, if not apostate priests—if not abandoned religious? All Europe tottered as the Church of the ages reeled under the blows of heresy delivered by sacerdotal hands. So great a disaster had not befallen Christendom since the far days of Arius.

Counsels were then divided as to the way in which the crisis might best be met. Some, then as now, in the presence of the forces of disorder would fain treat the matter lightly as once a Roman general thought to cope with the first fanatic hordes of Mohammedanism as they rode out of the desert by the contemptuous offer of garments to clothe their naked limbs. Some would lay the spectre of universal ruin by invoking the sharp sword of a loyal Catholic ruler. Some found safety in the combinations of diplomacy. Even the Blessed John Fisher in the tower reproached the subservient Gardiner for having relaxed the stern, repressive methods of the episcopal inquisitorial courts. But in the end the method that proved to be the most lasting in its effects, the most invigorating in its application, the most wholesome in its spirit, was that great body of legislation which had for its direct object the reform of the clergy, both regular and diocesan. The regular clergy had but to return to the practice of their approved rules, eliminate the indulgences which, under the name of privilege and exemption, prevailed so generally among them and adjust themselves to the altered conditions of the time so that neither their utility nor the spirit of their pristine fervor should be diminished.

But for the neglected diocesan clergy Trent's supreme remedy was the institution of the seminary. For the reception of the Sacrament of Holy Orders there should be henceforth a long methodical supervised preparation. In this respect it should stand apart among the sacraments. The Sacrament of Order implies discipline, discipline supposes training and

the training should not be left as hitherto to private direction, to individual impulse, to the caprice of personal inclination. Stricken at the very nerve center of authority and stricken most foully by those who should have upheld authority, the Church's instant reaction is to reestablish authority upon its ancient basis. That basis is entirely spiritual, for it is the indwelling spirit of God Who gives force and sanction to the teaching and the command of the Church's orders, since it is of them that Christ said, "He who heareth you heareth Me, and he who despiseth you despiseth Him Who sent Me." The foundation stone of the seminary then is the upbuilding of the spiritual life in the long novitiate and under the semi-monastic regime of the Tridentine regulations. It was a new era that Trent faced. Though it legislated only for Catholic countries since the compromise of a modern toleration of religious differences was then unknown, it yet was well aware that no fold could be so diligently shepherded, no wall builded so high around the City of God as to keep out the noisome errors of evil doctrines or the subtle unrest of dwindling faith. The priest of the future it therefore determined should be prepared as never before to meet the errors and to overcome the temptations of his time. He should first be himself thoroughly grounded on the firm foundation of the interior life and under spiritual masters, schooled in the practice of priestly virtues. Heresy, even while it demolished altars and created vengeance on priests, erected pulpits and set up the Bible as an oracle of divinity. The priest of the new day must then prepare himself to mount the pulpit, so long disused, so frequently abused, and meet the claims of error. He will share with his bishop the office of teacher and preacher once all but exclusively reserved to the episcopal order. The methods of the scholastics so violently denounced, so grossly caricatured by the men of the New Learning will enable his masters to put into his hand a body of doctrine so nicely defined, so accurately set forth, so adequately buttressed with arguments that he shall be ready to be the Church's chosen champion wherever he may be placed. The sacrament of penance in the reaction against the tenets of the reformers became extraordinarily popular in the Tridentine period. The

devout frequented it daily. Baronius, the confessor of Pope Clement V, went twice a day to hear the Holy Father's confession. Penance and the intricacies of casuistry find then a very prominent place in the seminary's curriculum — which they still obtain. Because of its Roman inspiration the seminary stressed the note of unity in all things in the liturgy, no less than in faith and morals—one missal and that the Roman missal—our Breviary and that the newly amended Roman edition—one obedience and that the unquestioned overlordship of the Sovereign Pontiff. The new disorders in devious ways supported and exaggerated the new spirit of nationalism —so wholesome and desirable in many respects yet so tyrannical and degrading when identified as many of the reformers identified it with the worship of the state. The Church of all ages with a mission for men of all nations in the poise of divine authority, in the discharge of its heavenly commission, in the sense of the fundamental error of modern times builds up then the education of the clergy upon the rock of Peter the pillar and ground of revealed truth. The seminary then, wherever it has been successfully established, has always striven to develop a type of priest whose conception of his office has lifted him above the passions and the parties of his day, whose first loyalty has been to Christ and to Christ's earthly vicar—who has felt he has served his country best when he has discharged his full duty to His God.

Thus seminaries began at a period of storm and stress, thus they continue long after the crisis which brought them into being has passed away. Their course of studies has been changed and modified many times since their origin to meet the changed conditions of the day but their spirit has not changed. They are still, as in the beginning, the walled garden in which the heavenly Sower sows the seeds of priestly virtue, of divine truth, of pastoral zeal.

When first they made their appearance they were not understood. As happens so often at the beginning of an important work, they were resisted, criticized, suspected, but once established their worth has never been questioned. Italy first profited by the advantages they afforded, and St. Charles and Milan are names associated with the very earliest foundations.

Catholic Europe opened its cities and its purses to the English seminaries which sought to provide a clergy for their persecuted brethren in the British Isles. So the worthy seminary priest soon found a place of honor on that roll of the martyrs which Elizabeth's penal code enacted, and the young adepts of Douay practiced a dialectic in their school which they knew they might have to use in the torture chamber of the tower or from the pulpit of Tyburn Hill. One after another the countries which admitted the Tridentine legislation set up their successful diocesan seminaries. Singularly enough, France, which afterwards carried the seminary method to such perfection, long resisted the innovation. Its jealousy of its Gallican liberties which it mistakenly associated with national prestige blinded it for long to all that Trent had accomplished for the permanent reformation of the Church. At length, when well into the seventeenth century, the needs of Paris and the zeal of two of the city's pastors, who happened also to be saints, made ample atonement for the long delay and put France well at the head of this great ecclesiastical reform. The gentlemen of M. Vincent and of M. Olier, Saint Lazare and Saint Sulpice, began this work almost at the same time as if by accident or to provide for an emergency. What they then began they have continued and developed to this day in a spirit of holy rivalry. St. Vincent's diversified career sent his sons into many fields of ecclesiastical labor which they continue to cultivate in the spirit of their founder and none more important than their association with seminaries. The disciples of M. Olier, after a brief experience with the foreign missions in Canada, have given themselves almost entirely to the work of the seminary, and so far as I know they are the only society or congregation in the Church who make this their exclusive work. Perhaps that circumstance is in itself evidence of the distinction with which for the last 300 years they have rendered this difficult service to the Church. Words of flattery are never welcome in the atmosphere of St. Sulpice, but on a day like this, so full of precious memories, so bright with hopes, let it not offend their humility if we, their pupils, and therefore their friends, tell them from our hearts how high they stand in our affection and in our esteem. Years of

experience in the ministry but deepen our veneration for the most consistent, the most devoted, the most self-effacing priests we have ever met. They lived what they preached, they imitated the model they set up, they were the convinced exemplars of the interior life. There are thousands of priests today who, whatever their own shortcomings may be, thank God that it was vouchsafed to them to be prepared for the ministry by the method of St. Sulpice and who, if asked to analyze the reason for their abiding loyalty to most undemonstrative masters, would answer that it was not for any brilliancy of dialectical skill in their professors, though of course in due measure they were brilliant, not for any of those qualities of magnetism which are so properly associated with the teaching office, but because in season and out of season, at prayer, at work, at play, they held aloft the most exalted ideal of the priesthood—none other than oneness with Jesus Christ. It was not eloquence with them, it was not the fervor of emotion, but a deep, firm, calm conviction that subdued the senses and all but dispensed with the imagination in the soul's quest for God. In a land where spiritual values are so greatly misprized as in this, where Catholic idealism is so rarely met with, where priests live habitually in the atmosphere of apology and explanation, the memory of seminary days and seminary ideals comes back like shafts of celestial light from some vanished Paradise.

Today, St. Sulpice in America, after nearly 130 years of residence here, enlarges her tents and undertakes new responsibilities in the performance of her cherished work. No doubt there are anxieties and uncertainties about its inception in the minds of those who are charged with the burden of the society's direction. There is the hazard that always attends an experiment, as if to break with a tradition were a betrayal of the past. There is the danger of being misunderstood as if this newly formed association with the University meant a change in the method of St. Sulpice and a substitution of intellectual for spiritual values in the training of candidates for the priesthood.

But we who gather here today from far and near, brought many of us by a happy coincidence of important events in the

Church's history—in the high presence of the two eminent prelates who embody in their splendid careers the successes and the hopes of the Church in this country and in Belgium and of the distinguished company of this great group of prelates and priests—we, I say, see in this work so solemnly inaugurated today, only the symbol of the new adjustment which the needs of our country and our times demand.

When St. Sulpice came to Baltimore long ago, almost before the country had a bishop, it brought to us the blessing of a fully equipped seminary before we could possibly supply candidates for the ministry to fill it. Only the panic of the French Revolution could justify so costly and seemingly so useless an experiment. Only the Pontiff's word in 1805 withheld that command which would have finally closed it and robbed not only Baltimore but the whole country of the blessings that St. Mary's Seminary has bestowed upon us in the long and fruitful years of its ministrations.

There is no spot in this country that is more closely associated than the seminary with the typical priest of the past which is closing—the brave, resourceful, enterprising priest who built up the material fabric of the Church in this country. It was a type unique in the history of the Church—the man of unbounded faith, of rude strength, of simple daring, who against unfavorable public opinion and dealing with unlettered and difficult congregations by sheer determination and boundless energy piled brick on brick and stone on stone of every church and school and institution in the land. It was the priests who did it—whatever we have, wherever we have it. Never before were priests asked to do the things that the needs of our country called for. Without a Catholic public opinion, without a covering literature, without the high patronage of wealth or learning, or social position, our priests have held their own and saved the major portion of their flocks. They have deserved well of the Church and their names shall be in benediction through the ages.

But it could not be that priests should give themselves so entirely to such material labors without suffering some loss in the fine spiritual quality of their priesthood. It is not for us to speak in criticism of the past except in so far as the past may be taken as a precedent for the future.

The Church of the future in this country needs priests as sorely as it ever did and it needs priests of the finest type of spirituality; sorely as we need buildings; we need the spirit more. We know that though we have the sense of being poor somehow or other we can provide ourselves with buildings, for we have done so when we had vastly less than we have now, but just as in the past the Church in this country was carried on the shoulders of priests, so in the future and for many a day the Church in this country will be carried on the shoulders of priests, only in the new day it will be a more difficult thing to do than it was in the old. In the old there was the immigrant faith, there was the racial pride, the momentum of a spiritual force that had not lost its headway and that told for loyalty to the faith of our fathers. But in the new day we shall have no such auxiliaries. The roots have been cut with the past; race, language, custom will soon be forgotten and in a country without memories, without reverences, without any deep sense of spiritual values, we shall have to maintain the Church's establishment and upbuild a tradition of our own. We shall need then in our priests a culture equal at least to the rapidly developing culture of our people, but more we shall require of them those qualities of spiritual leadership that shall make them apostles and the evangelists of a new era.

Where shall we find such men better than in seminaries like this alive to the needs of the day and ready to supply them?

TEACHING GEOGRAPHY WITH PICTURES

Announcement has just been made by the National Geographic Society of the establishment of a new department of The Society by which its immense reservoir of geographic photographs will be made available for visual teaching of geography in the form of loose-leaf sheets.

The wide use of the *National Geographic Magazine*, official publication of The Society, in schoolrooms, suggested the plan.

Under the supervision of educational experts, pictures have been selected from the comprehensive collection of the National Geographic Society, arranged in sets of 24 and 48 pictures, illustrating some particular phase of geography teaching, such as "The Land, the Water and the Air," or some special subject, such as "The United States" and "Machla, the Child of the Sahara, and Her People."

The pictures, the descriptive text, are printed on heavy paper, 11 by 9 inches, and thus they may be handled separately and need not be mounted. Some of the pictures are in half-tone, and others are in full color.

Miss Jessie L. Burrall, Chief of the School Service, of The Society, has directed the work of assembling the pictures to conform to all geography courses, and the preparation of the text to suit the mental development of the child at the age when the pictures would be used. Miss Burrall has taught and supervised geography in the schools, covering work in all grades and high school, including membership on the faculty of the State Normal at St. Cloud, Minnesota. She has also been for ten years an institute and general lecturer on visualization in the teaching of geography and is thoroughly familiar with courses of study throughout the United States. Miss Burrall outlined the scope and purpose of the work as follows:

"The schools have suffered many an upheaval, but none at all comparable with the great crisis brought on by new conditions arising from the war. Educators all over the land are meeting these needs in amazing measure.

"For several years vast changes have been going on, which, accelerated by the war, are now so far-reaching in their results

as to amount to a practical revolution in aim, tending to alter radically the materials used, as well as the methods of teaching.

"An excellent illustration of recent and rapid advance is seen in the work in geography. To appreciate all that this means, we must think back to our own geography lessons.

"We remember the reading over and over of the lesson and the halting recitations of such facts as we could call to mind. We learned, 'An island is a body of land completely surrounded by water' and 'A mountain is a high elevation of land composed mainly of rock.' We struggled through. 'Ponds and lakes are bodies of water that occupy depressions in the land.' Whatever depressions in the land might be, it was beyond us to fathom; but woe engulfed us if we could not tell that lakes occupied them.

"We sometimes had ten or more of these definitions in one day, and some of us were 'kept in' on sunny afternoons because we just could not make them stick in our minds. We could not visit the real islands, peninsulas, straits, and gulfs, and pictures of them were few and expensive.

"So the hard definition road was the only way to the dim and often inadequate mental pictures we formed of these things. As we read over and over the pages of our books, few of us ever dreamed of the fascination of Mother Earth and the lure of her mysteries.

"But now our children have pictures of the snowy peaks, with timber-line and flowery meadow below. For them, as well as for the few who can travel, the Rocky Mountains lift their lofty ranges, the Yellowstone offers its wonders, and Niagara Falls pours out its rainbow spray. Pictures can now bring to our children all of the beauties and wonders of the earth.

"Even a map can glow with fire and meaning! The interests of our sturdy, active boys and girls center in the world about them. They are full of curiosity about all the varied wares of the corner grocery. The bunches of bananas turning slowly from green to yellow set them to wondering whence they came.

"That seems a far cry from the map of Central America and a study of 'the surface, climate, population, products, and

capital cities' demanded by courses of study; yet now the pictures make the magic connection. With them the children go on a journey to Costa Rica. Paying neither carfare nor hotel bills, they, nevertheless, visit the banana plantations, learn of banana culture, and become acquainted with the black boys and men who gather the luscious fruit for them.

"And so it has come about that, because of the great work the National Geographic Society has performed in bringing pictures into the schoolroom and in revivifying the teaching of geography, an insistent call has been sounded for a greater responsibility and an ever-widening service.

"For some time there has been a country-wide demand for National Geographic pictures on separate sheets for easier handling in the schoolroom, and The Society, ever glad to cooperate to the fullest extent in making geography fascinating and intelligible to every one, has spared neither time nor effort to arrange these pictures in the best possible form for the schools.

"The wealth of its pictures simplifies the problem of selection and adaptation. There is literally a picture for every phase of geography teaching, for every topic, even for every word.

"Realizing that nothing can be absorbed into the child's life unless it has an interest for him, these pictures are chosen and arranged primarily for his needs and growth. Based on an intimate acquaintance with innumerable educators and thorough familiarity with courses of study and methods of teaching in every State, they are fitted in every way to actual schoolroom conditions.

"Because The Society is not a commercial firm, but exists solely as a medium for the increase and diffusion of geographic knowledge; no profit is made for any corporation or individual. Therefore, the entire resources of The Society, backed by its 700,000 members, can be at the disposal of the teachers and schools, making it possible for these geographic pictures to be published at an exceedingly low figure."

THE JUNIOR HIGH SCHOOL*

At present the movement for scientific reconstruction of our entire school system occupies a central position in the field of education. Notwithstanding the much-heralded growth and development of our scholastic agencies, despite the fact that we have enlarged their scope and multiplied their activities to an extent bewildering to the teachers and pupils of yesterday, it seems there never was a time when so many people were so thoroughly dissatisfied with the results of our educational efforts.

We are told that our schools are complete only in form. There is no scientific articulation of elementary school with high school, of high school with college, of college with university. Our courses of study are overcrowded with useless material, and bankrupt of those practical subjects which make for life's duties, opportunities and privileges. Our graduates are old men before entering their chosen profession. There is too much overlapping, too much useless repetition, too much waste of precious time. In a word, our present system of education is "biologically, physiologically, sociologically, psychologically and philosophically diseased." Otherwise, it is in a fairly healthful condition.

Charges such as these are grist to the mill of the educational expert. His pedagogical drugstore is filled with remedies, each with the trademark of some peculiar school of scholastic therapeutics blown in the bottle. To analyze in detail the numerous ingredients of his various prescriptions I have neither the time nor the ability. I shall, therefore, confine myself to the one which seemingly has met with most approval, if we judge by the rapidity of its growth in many sections of our country.

It is assumed that in America the student is obliged to enter as early as possible upon his life work in industries, in commerce, or in one of the professions. Hence, by this demand the length of his scholastic training must be gauged.

*Paper read by Rev. W. J. Fitzgerald, S.T.L., Superintendent of Parish Schools, Hartford, Connecticut, at the annual meeting of the Catholic Educational Association, St. Louis, 1919.

The university, however, maintains that if it is to uphold its standard of thorough and complete scholarship, it cannot curtail by a moment the amount of time required for its degrees. With no uncertain tone the college protests that within the short period of time now allowed it, it cannot fulfill its mission. The high school calls on High Heaven to witness its pitiable state, caught, as it is, between the upper and nether millstones of inflexible college entrance requirements, and the deficiencies of the elementary school. To abridge its curriculum, to lessen the time assigned at present for the full accomplishment of its purpose is to perpetrate a heinous crime against this, "the university of the plain people." Time must be shortened, but these agencies have served notice on the educational expert that it is "hands off" where they are concerned.

In obedience to their mandate, and in unison with them he gives vent to a jeremiad over the lamentable state of the grammar school, and determines gravely that it is in imperative need of surgical treatment, if the other organs of the educational body would function. The operation consists in cutting off two years of the grammar-school period, and attaching them to the four years of the high school, thus making a six-year elementary course and a six-year secondary course.

To attain this end two types of school are proposed. In one, separate schools with special equipment are provided for the children of the seventh and eighth grades and for the first year of the high school as now constituted. In the other, there will be a sort of glorified grammar school where high-school subjects and high-school methods of teaching will give life to the curriculum of the seventh, eighth and ninth school years. In both, there will be a distinct organization and corps of officers and teachers. There will be a course of study in the seventh and eighth grades enriched by the presence of several high-school subjects or by broadening, culturizing, or vocationalizing the so-called common branches. At the end of the sixth grade the children will be required to choose whether they will follow industrial careers, go into commerce, or have a liberal

education and go into a profession. If they do not know which course to select, an expert in vocational guidance will choose for them, and place them in the compartment which, in his judgment, will best serve their needs and future employment. Promotions will be by subject, even in the seventh and eighth grades, and the departmental method of teaching will obtain. Such, in brief, is the proposed remedy for our educational ills, real or imaginary—the junior high school.

Before committing ourselves to this new departure in educational administration, before authorizing the expenditure necessary for the erection, equipment and maintenance of a separate school system for the boys and girls of our seventh and eighth grades, it were well to consider prudently and weigh carefully the arguments for and against the proposed change. Hence it is in order to consider the alleged advantages of the junior high school, and the objections brought against it as an educational proposition.

ALLEGED ADVANTAGES OF THE JUNIOR HIGH SCHOOL

1. The advocates of the junior high school are practically in unanimous agreement that secondary education should begin with the change from childhood to youth. This phenomenon, they say, is evidenced somewhere between the ages of eleven and fourteen. Adolescence is characterized by more rapid physical, psychic and intellectual growth than at any time since the first years of life. The boy of twelve or thirteen is not what he was at nine or ten. A new milestone of life has been passed. The days and ways of childhood are left behind. Old interests are cast aside. New motives influence him. He craves for a rapid, bird's-eye view of large masses of knowledge. He is impatient of drill and reviews. He rebels against the artificial and arbitrary restraints of the primary grades. He is conscious of his individuality, and is desirous of associating only with those of his own age and inclinations. The world outside with its business and its pleasures is calling him, tempting him away from the humdrum life of the elementary school as now organized.

The junior high school meets these characteristics admirably. It groups children of the same age, and adapts its

method of teaching, its discipline, its broad courses of study to the vitally important changes going on in the adolescent boy and girl. It makes for extension of mind, and eliminates that intension of work so grinding, nerve-racking and distasteful in the seventh and eighth-grade curriculum. It develops right attitudes towards life and its problems by bringing these problems into the classroom. It acquaints them at an early date with the social, the economic and the political questions which must confront them in the world outside. By appeal to motives intimately connected with their present moral growth and development it guides them through the trying time when they are passing from the period of control imposed by others to the period of self-control, self-discipline.

2. It makes the transition to the senior high school easier. At present there are few, if any, points of articulation between primary and secondary education. Children leaving the elementary school and entering the high school arrive in what is almost a new world. As a result of their failure to adjust themselves to their new environment there is an appalling mortality among first-year high-school pupils.

The junior high school, with its methods of gradual departmental teaching, its promotion by subject, its supervised system of study, its introduction at a much earlier period of high-school subjects, bridges this gap and tends to prolong the school life of the child.

3. It will develop better teachers and offer more inducements to men. No one teacher can be expected to be master of all the subjects now taught in the seventh and eighth grades of the grammar school. The departmental plan encourages specialization with its accompanying enthusiasm, and results in improved instruction, continuity of the course, and ability to detect a pupil's powers along certain branches of the curriculum. For some subjects women are excellent teachers, and for some periods in the child's life are to be preferred to men, but in the adolescent period a large proportion of the teaching staff should be men.

4. It will decrease elimination at the end of the seventh and eighth grades, and will tend to lengthen the child's school life. Our eight-year elementary school was organized for children who did not intend to continue their studies, or who

would leave school as soon as the civil law would permit. As there is no articulation between the present grammar school and the high school, there is created a natural stopping place at the end of the eighth grade. Superintendent West, in his report on Rochester's junior high school, says: "It has increased from 51 per cent to 94½ per cent the number of pupils who have completed the eight years of work and who are still remaining in school." Berkeley, Cal., reports that they promoted 40 per cent on the old plan, and 65 per cent under the new. Evansville, Ind., promoted from 52 per cent to 59 per cent under the old plan, and from 59 per cent to 84 per cent under the new plan. From many other sections of the country come similar figures showing that through this system the per cent of elimination is greatly reduced.

5. Its various courses—cultural, scientific, commercial, industrial and domestic—afford greater opportunity to judge of the pupils' capabilities and inclinations, and thus vocational guidance will become more intelligent and more effective. Children entering the high school today have had no previous preparation in choosing the course they will follow. As a result we have "square pegs in round holes." Entirely too many youngsters are rushing into the professions instead of the industries and fields. Lawyers, doctors, and dentists are being ground out by the thousands. Two-thirds of them have nothing in their pockets but an elegant assortment of holes. The world is full of barristers without briefs and physicians without patients. True, "there is always room at the top," but it's a long, hard climb, and the road is thick-strewn with wrecks. Vocational guidance is imperative today and the junior high school alone provides it efficiently and effectively.

OBJECTIONS TO THE JUNIOR HIGH SCHOOL

To those opposed to the organization of education along the lines of the junior high school and the junior college the important question is not: "Shall differentiated programs be provided?" but rather: "Under what principles shall differentiation be based?" Undoubtedly there are serious defects in the present seventh and eighth grade curriculum, but these defects are defects of detailed application, and methods of teaching, not of fundamental principles. "Carefully selected, rigor-

ously tested common elements should form the core of every seventh and eighth grade program. Around these should be built the differentiations, the diversified offerings, but no one should be permitted to escape the common elements which insure the broad, solid foundation on which the superstructure of vocational and professional education may be built." These differentiations, however, cannot be based on:

1. The Phenomenon of Adolescence because of the great variability of age at which puberty begins. Inglis, in his "Principles of Secondary Education," finds that if all the boys of thirteen years of age could be grouped into one school grade, we should have from 41 per cent to 55 per cent pre-pubescent, 26 per cent to 28 per cent pubescent, and 18 per cent to 31 per cent post-pubescent. Applying the same tests to boys fourteen years of age, we find 16 per cent to 26 per cent immature, 24 per cent to 25 per cent maturing and 46 per cent to 60 per cent mature. Of fifteen-year-old boys we find 12 per cent immature, 23 per cent maturing, and 65 per cent mature. On the theory that adolescence begins at twelve or thirteen years of age, the fact remains that we do not get a large proportion of the twelve and thirteen year olds in the seventh grade. From an examination of 35,000 pupils in six cities, Inglis found that in the seventh grade there were only 21.6 per cent of the twelve-year-olds, and 27.5 per cent of the thirteen-year-olds.

The insufficiency of our knowledge of the intellectual characteristics of adolescence is evident to every student of child psychology. It is freely admitted by such authorities as Crampton, Marro, Tanner and even by Dr. Stanley Hall himself. These tell us frankly that until much more detailed and exact material is at hand, it is both illogical and wasteful to make over our system of secondary education on the basis of adolescence. That our schools need to be reformed, everyone will admit. Until the adolescent mind, however, has been much more closely studied, any form is likely to be a makeshift as unsuited to the real needs of the growing boy and girl as is the present system.

2. While it may be true to a certain extent that the junior high school will make easier the transition to the senior high school, this merely transfers the difficulty to the sixth grade.

If the passage from the present eighth grade is sudden and abrupt for the fourteen-year-old boy and girl, will not the passage from the sixth grade to the newly organized seventh grade be equally, if not more so, for the twelve-year-old? We must keep in mind that the ideal junior high school has at least four courses differing materially one from the other. It demands, as far as possible, separate buildings and special methods of teaching. If the fourteen-year-old cannot select intelligently his course in the present high school, and adjust himself to his new environment, it is questionable if the twelve-year-old boy or girl will be able to do so more effectively.

3. Will the junior high school develop better teachers? If they receive special training before entering their profession, the answer may be in the affirmative. We justly pride ourselves on the efficiency of our normal schools. Entrance into these schools is conditioned on the successful completion of a four-year high-school education. During two or more years, candidates for the teaching profession in our elementary schools are subjected to a well-tested course in the theory and practice of education. Not only are they required to master the subjects they are to teach, but they are also made acquainted in a practical manner with methods whereby they may best communicate knowledge to the child mind.

Is this training in methods of presentation demanded of the high-school teacher and of the college professor? Have they not been presumed to be qualified to teach from the moment they have received their college diploma? Yet, *savie reverentia*, there is reason to believe that a college degree is no guarantee that its possessor, howsoever monumental his learning, has the qualifications for communicating knowledge, or even has a fixed plan of procedure. High-school and college teachers are prone to follow the methods of the university. They lecture to their pupils rather than teach them. And because the fourteen-year-old high-school pupil has not the digestive powers of his twenty-three-year-old university brother he is ranked as a dullard, or the elementary school is condemned to a region where a cold is the last thing with which the natives have to contend. Sound pedagogical training is the *sine qua non* condition of successful teaching. If this is required of the junior high-school teacher, as well as of the high-school

and college professor, we shall have better teachers and better schools.

Will departmental teaching produce better results? Undoubtedly this method has all the advantages claimed for it, at least in the college and in the university. It is a question, however, in the minds of experienced teachers if such advantages would obtain in the grammar school, or even whether such results are desirable. Children do not attend school primarily to obtain information of a number of subjects. The primary purpose of all education is the formation of character. Character formation is largely dependent on the influence of the teacher who is the child's constant guide and companion during every moment of the school day. By dissipating his attention among many teachers this unity of interest cannot be maintained. No one teacher is responsible for the child's complete development. In fact, any one teacher's influence is reduced to a minimum. Furthermore, departmental teaching leads to overwork, as each teacher naturally sets a higher value on his own subject than on the others. Hence, the child is ever at high tension and high tension leads to "nerves," the characteristic complaint of busy, bustling America. Finally, specialization in a subject is narrowing, especially when confined to the extent required in the lower grades and interferes with the proper correlation of subjects and general all-round development which true education demands. This lauded advantage, therefore, may prove a curse rather than a blessing.

4. To attribute the decrease in elimination solely to differentiation in curricula were, I believe, to misinterpret the minds of those who advocate the junior high school system of administration. So far as I know there is not a single trustworthy investigation which establishes beyond question the fact that elimination and retardation are due primarily to uniformity of curriculum. That much of the retardation and elimination is due to causes over which the school has little or no control has been clearly demonstrated. During the past decade throughout the country there has been evidenced a growing desire on the part of parents to give their children the benefits of at least a complete grammar-school education. Improved economic conditions rendered the reali-

zation of this desire very possible. Today, according to one of the last reports of the Bureau of Education, five children in ten are remaining in school to the age of fifteen, and two children in ten to the age of nineteen.

In our parochial schools similar conditions obtain. In my own diocese carefully collected statistics show that in eight years the number of our graduates has increased 117 per cent. Fifty-one and five-tenths per cent of the graduates of the class of 1910 entered public high schools, preparatory schools and academies. In 1918 there were 73.4 per cent, and this present year we shall have about 76 per cent or 77 per cent of our June graduates enter secondary schools next September. These results have been obtained without the aid of junior high schools.

In addition to the determination of parents to give their children higher education, and the improved economic conditions enabling them to do so, I would mention also as causes for the arrest in elimination in my own diocese: Earlier entrance, more effective methods of grading and promotion; a uniform course of study and limiting the registration of each classroom to forty-five or, at the most, fifty pupils. To my mind, however, what has contributed most to our improvement is the number of our teachers who have taken courses at, or are graduates of the Sisters College at the Catholic University. As normal-school teachers in their community novitiatees, as heads of our summer schools, as supervisors and principals they have broadened the vision, revived the enthusiasm, stimulated the zeal, strengthened the powers, and improved the methods of every teacher in the diocese with whom they come in contact. To them, I believe, is due in great measure, the decrease in elimination and retardation. If the junior high school will further improve our condition, it is well worthy of our serious consideration. At the same time, we must not be unmindful of the fact that it creates at the end of the sixth school year a natural stopping place for the over-aged and retarded who make up a portion—and sometimes a considerable portion—of the sixth-grade pupils.

5. Gradual differentiated curricula in the seventh and eighth grades may aid the child in selecting intelligently the course he will follow in the senior high school, and enable him to

discover more readily his life's vocation. Nevertheless, there are those who believe these results are not desirable at such an early age. There are those who believe that such a system will lead gradually to a separation of the "sheep from the goats." Grouped in separate courses, each with reference to his "probable future employment," that common knowledge and common experience, so necessary to mold the future citizens of a democracy into a true and common pattern of thought and sentiment, would be no longer possible. To make industrial and professional efficiency the great aim of our elementary schools is to divert the aim of education from its true goal—moral character; it is to make full preparation for the future citizen's hours of labor and little or no preparation for his hours of leisure; it is to create class distinction; it is to lead to the overthrow and dismemberment of national unity.

To lead the child through the mechanics of reading, and to introduce him to all that is best and noblest in sacred and profane literature; to ground him in the relations of integers and fractions; to acquaint him with the facts of our national history, our country's aims and ideals, its victories and defeats; to familiarize him with other countries, their location, their history, their products, their customs and their habits; to train the eye to see and the hand to execute; to enable him to appreciate color and form; to give some understanding of nature and nature's laws and works; to lead him to know, love and serve the God who made him; to master these and the other subjects of the curriculum requires science and skill, but especially patience and time, if words are not to be mistaken for wisdom, and thoroughness is not to give place to superficiality. The problem of the teacher today is how to crowd ten hours' work into a five-hour-day. Hence his dread of further additions to an already overcrowded curriculum.

It will not do to say that much that is now contained in the course of study is valueless and should be eliminated. The most vital question which has been the subject of continual debate before every meeting of our educational associations during the past twenty years has been: What is, and what is not, essential in the grammar school curriculum? Up to the present moment, so far as I know, a definite decision has not been pronounced.

Nor will it do to point to England, France, Germany and Switzerland, where the child of twelve is introduced to a language other than his own, and where he chooses his vocation at that early age. Conditions in these countries differ widely from conditions in the United States. What is possible in a static and homogeneous population is not always within the reach of a population such as ours. Besides, in these countries a school year of 200 to 240 days obtains. In our country the school year varies from 92 days in North Carolina to 194 days in Rhode Island, with an average of 158 days throughout the United States. In these countries six hours constitute a school day, while a five-hour day is the maximum with us. On our basis of time the European child has been in school eight years when the American child reaches the sixth year of his school life. Furthermore, according to a pamphlet entitled, "Education in Germany," by I. L. Kandel, published this month as Bulletin, 1919, No. 21, by the Bureau of Education, it appears that the six-and-three plan has been found wanting by Germany's new department of education, because it tends, they say, to lower the standard to the needs of the poorest intellect, to a reduction of the elementary school subjects, and by consequence, to lower the standards of the secondary schools, and finally leads to emphasis on developing only those qualities and those abilities which would yield most material profit.

CONCLUSION

Such are some of the pros and cons of the junior high school. It remains to "choose which we shall serve." At several meetings of this association and elsewhere I have contended against a too hasty acceptance of this system. Mine is not the humility to be catalogued among "the last to lay the old aside." Neither is it my ambition to "be the first by whom the new are tried." I have no desire to stand convicted of *unalterable* opposition to the demonstrated truth of any proposition making for the improvement of our educational system. With every superintendent, principal, and teacher here present I admit freely that there are serious, very serious defects in the curriculum now followed in our grammar schools. Not only in the seventh and eighth grades are these faults in evi-

dence. They are present in every grade from the kindergarten to the last, and they must be corrected in every grade from the kindergarten to the last. Indeed, we of the grammar school believe that our entire system from kindergarten to university is somewhat maimed. And even there are those of us who, while we confess that there is a mote in our own eyes, presume to see a rather unwieldy beam in the eyes of our brethren of the high school and college, and that it is imbedded in that craggy niche between the last-year high school and the first-year college. In fact, while confessions are in order, we may as well admit that occasionally we have harbored the uncharitable thought that these estimable gentlemen have been drawing "a red herring across the trail," or have been making use of the camouflage of the far-famed cuttlefish to distract attention from their own defects. It would appear sometimes that they are determined to make the grammar school the Cinderella of the educational family. If the outcome be the same as in case of that fair heroine, we are content to play the part until we, with them, can live happily ever after.

As a cure for our educational ills the junior high school has not as yet proved its efficacy. In his report to the Commissioner of Education, June, 1916, Dr. Thomas H. Briggs, of Columbia, writing on secondary education, says: "Both public and private reports of the details of many of these schools (junior high) raise the question as to whether or not the movement is spreading more rapidly than is warranted by the programs proposed. The arguments for the junior high school apparently have led many schoolmen to think that the adoption of the new organization is in itself sufficient, whereas it is chiefly an opportunity for more easily effecting desired reforms in courses of study, methods of teaching and school administration. Unless there are sound ideas of reform in these details, there seems to be little, if any, justification for a reorganization of the grades. So far it is not obvious that the junior high school has contributed to educational progress anything that does not already exist somewhere in elementary or secondary schools, nor is it likely to do so; but if it enables foresighted administrators more easily and effectively to assemble existing advantages in prac-

tice, it will more than justify itself." Again he says: "The unsavory fact must be noted that several of the largest American cities are proposing to establish junior high schools primarily because of an apparent financial economy, it being cheaper to accommodate ninth-grade pupils in elementary school buildings and to teach them with elementary school-teachers than to duplicate facilities now provided." In the same report Dr. Deffenbaugh, of the Bureau of Education, speaking of the great increase of junior high schools, says: "If the definition that the junior high school is an organization to provide means for individual differences, especially by an earlier introduction of prevocational work or of subjects usually taught in the high school, were applied, the number no doubt would be considerably diminished. Some superintendents who have introduced departmental teaching in the grammar grades mistakenly designate the grammar schools as junior high schools."

It is one thing to say dogmatically that differentiation at the end of the sixth grade is necessary: it is quite another thing—a far more different problem to say definitely of what differentiation shall consist. So far as I know, no definite conclusion has been reached as to what subjects shall be taught, how much of these subjects shall be taught and what credits shall be given in the high schools. It is in view of this evident uncertainty as to ends and means that I believe it unwise for the parish school department of this association to give its approval to the junior high school as a certain, safe, well-grounded means for the reorganization and reformation of our school system. Reorganization is necessary, but it must be reorganization founded on sound pedagogical principles. It must be a reorganization which will concern itself not only with the 10 per cent or 20 per cent of our eighth-grade pupils who will follow the academic or classical course, but also with the 80 per cent or 90 per cent of those who will pursue the scientific course, the commercial course, the industrial course, or will go immediately into the field and factory. These, too, have rights and these rights must be guarded and provided for, if we would fulfill our mission of preparing all our children for participation in life's duties, opportunities and privileges.

To add one year more to the seventh and eighth grades, and to organize the work on a reasonable high-school plan, would not mean a very great hardship in our parish schools. It would mean the great blessing of retaining our young people an additional year in a Catholic atmosphere, and might be a further incentive to the erection of central Catholic high schools. But, before this is done, justice to our Catholic people demands that we know whither we are going, that this problem of the curriculum from the kindergarten to the university be solved in accordance with the findings of scientific pedagogy.

Happily, we have at hand an organization fully equipped and capable of giving us the solution of this vexed question. For fifteen years the Educational Department of the Catholic University, that great institution of learning so unqualifiedly approved by the Holy See, has been training superintendents, supervisors, principals and teachers in the principles of school administration, school management and methods of teaching. By their affiliation of high schools and colleges they have raised the standard and unified the system of scholarship. By their writings on the history, philosophy and psychology of education they have placed before us, and solved for us, many an intricate educational problem. Where their system is followed we have undoubted testimony that our children have a better development at the end of the sixth grade than is to be found elsewhere at the end of the eighth. If the problem of differentiated curricula be placed in their hands, we can feel certain that it will be solved, and solved in accordance with true pedagogical findings and in harmony with the teachings and practices of our Holy Church.

A CONFERENCE FOR TEACHERS OF THE CLASSICS*

The all-absorbing business of national interest at present is the work of reconstruction. In every phase of our national life—in government, commerce, finance and the rest—men are seriously considering needs, thoughtfully examining methods and cautiously planning how they shall build for the future. In the general scrutiny to which things are being subjected, much that is old and venerable will be cast aside, and ideas of change which but a short time ago would have seemed radical or revolutionary will be quietly accepted as the normal and necessary thing. With fan in hand the reconstructor is preparing to enter the field of education and but few, if any, of its phases will escape a certain amount of winnowing.

In the domain of education the value of certain branches has been sometimes questioned, particular methods have been more or less suspected, and needs have been vaguely felt. But the war, besides changing the geography of Europe, will inevitably change our methods of teaching geography; besides throwing additional light on the history which we already know, it will surely give us new ideas of teaching history; over and above revealing to us new feats of engineering and unheard-of processes of chemistry, it will undoubtedly suggest new methods of teaching engineering and chemistry. In the general reconstruction, certain branches are certain to be lopped off and cast aside. Any particular branch in the curriculum—be it in science, letters, history—will have to justify its existence to be retained. The recent attack on the age-long conviction of the utility of classical studies is sure to be renewed with fresh vigor. Men who are convinced of the value of the classics, and especially those who are engaged in teaching them, must be prepared to defend them, to repel these attacks, and, if possible, to put forth in new and more telling form the claims of the ancient classics to a place in any system of complete and rounded cultural education.

*Paper read by Rev. Wm. Carey, C.S.C., at the annual meeting of the Catholic Educational Association, St. Louis, 1919.

In this discussion I am going to concede that the assumption contained in the periodically recurring question, "What's wrong with the teaching of the classics?" is justified. I intend, however, to proceed on the far surer and more correct assumption of the inherent value of classical studies. Today, as in the days of Cicero, *pleni omnes sunt libri, plena sapientium voces, plena exemplorum vetustas; quae iacerent in tenebris omnia nisi litterarum lumen accederet.*"

With proper classical *training* there never has been and there never can be just cause for finding fault. But as respects classical teaching we may concede, as I have said, that there are good grounds for reproach. In the immediate future this reproach must be removed; and for the solution of the problem there is undoubted timeliness in the proposed conference for the teachers of the classics.

At the outset I stated that the attack on the utility of classical studies will be renewed with fresh vigor. Who is to meet this attack? It will be heard from many quarters, and it must be answered from as many quarters. Doubtless here and there a zealous voice will be raised in their defense. But many men whose help is needed will be silent because they are not "sent." Some will be deterred by a false diffidence in their ability and authority to speak for the classics; others will shrink from the task out of a feeling of a lack of support—and it is true that they cannot at present count on *organized* support; still others may feel that, on account of the obscurity of their position, they will be unable to obtain a hearing. Hence, in view of the inevitable boom which scientific and technical studies are bound to receive, and in view of the activities of the opponents of classical studies, there is need of organized and concerted action in their behalf. Such action can be best initiated and developed by bringing the teachers of the classics together at regular intervals. Their work is as distinct as it is important, and hence they should form an organized body whose sole and unembarrassed purpose would be to attend to the problems special to the classical course.

Through such a conference teachers of the classics will be-

come better acquainted with their problems, and will be able to give a definite answer to the vexing question, "What's wrong with the teaching of the classics?" while at the same time their combined experience will be brought to bear upon the solution of such problems. Is our classical course faulty in preparatory or in collegiate work, or in both? Is it too long here? Too crammed there? Too short elsewhere? In what schools and with what results has the direct method of teaching Latin been applied? Just when should grammar and syntax cease to be the end in our classical teaching? What studied effort do we make to encourage the student to begin or to finish his classical studies? In other words, what pains do we take to impress the student with the advantages of classical training—to fill him with the conviction that it is vitally related to the problem not merely of making a living, but above all of determining of what sort that living shall be?

What collaboration, if any, exists between the teachers of the ancient classics and the teachers of English literature? Are Milton, Homer and Virgil ever associated in either classroom? Is the influence of Cicero or Newman ever discussed by English teachers? Do the teachers of the classics take pains to explain to the wondering student why Virgil should be called the "Orator's Poet?"—why Edmund Burke should always have kept his Aeneid open upon his desk? Why Virgil should likewise be called the "Poet's Poet," and why Tennyson should have styled him, "Moulder of the stateliest measure ever fallen from the lips of man?"

On whom does the duty devolve of calling the student's attention to the likenesses between Homer, Virgil and Milton, not only in general outlines, but even in idiom? Are students ever enabled to catch the purely Greek spirit of poems like Shelley's *Arethusa*? These and a hundred like questions which suggest collaboration between our classical and English teachers are questions whose solution is of course beyond the scope of this paper, yet they undoubtedly have a vital bearing on the proper teaching of the ancient classics, as well as of English literature, and it is only by the *combined* experience

and wisdom of teachers that their solution can be successfully approached.

It seems clear, then, that we cannot question the *need* of establishing a conference for the teachers of the Latin and Greek classics. How then shall it be done? Perhaps the best results could be attained by organizing a special meeting to be held at some central point—Chicago, for instance—during the Easter or the Christmas recess. This would enable teachers to give their undivided attention to questions peculiar to the purpose of such a body. We must bear in mind that in so doing we will be attempting nothing new or novel. We will be merely following the lead of secular institutions which are surely outstripping us in this regard. Yet, classical literature and culture have ever been claimed as the traditional heritage of the Catholic Church. To the guardians of the Church, as to those of Plato's ideal State, education must ever be a *φυλακτήεον*, a bulwark. Hence the catholicity of knowledge and culture afforded by the ancient classics should ever find its first and foremost supporters in those who are engaged in Catholic education: among them it should find its most ardent as well as its most able exponents. In Catholic schools it should find a home where it is fostered and cultivated to its fullest advantage and to its finest fruitage.

THE PAINTER*

The dealer and the painter were sitting hand in hand, a compromising situation, one would say, but not unprecedented, for we have the parallel of the lion and the lamb, as well as that of the walrus and his fellow philosopher.

The dealer, in his simple, artless way, was demonstrating that the value of a picture lay in rarity, fashion and subject. He was willing to admit that there might be an artistic value also, but that had nothing to do with practical considerations and was not to be taken into account. Of the three important elements there seemed to the painter but one he could control, that of subject. To be really rare he would have to be dead, and to be the fashion depended a good deal on other people. Even in subject he found difficulties, for that negligible artistic value seemed to influence his choice and carry him to places where practical people were few.

"Human interest," said the dealer, "fundamental human interest."

"Why, yes," said the painter, "but even there one finds difficulties. I saw a portrait of a five-dollar bill once that landed the artist in jail, a criminal likeness like some portraits of people. But of course it is scarcely a fair example, for art is not imitation, and if the artist had tried to express his sensation on seeing a five-dollar bill, or how it looked in relation to its surroundings, he might have been a blameless and successful man."

"I mean human interest," said the dealer, coldly, "such as the modern Dutch school represents. We have sold a great many of such pictures lately."

"I know one of the best of the Dutchmen," said the painter, "a very good man, too. He told me, however, that he never could sell one of his pictures without a cradle in it. It is not everyone who could put in a cradle and not have it interfere with other things; and then it is not always appropriate, is it?"

"This is a serious discussion," said the dealer.

*Advanced sheets from "Painting and the Personal Equation," by Charles H. Woodbury. Printed by permission of the author.

"Of course," said the painter. "universal, from the cradle to the grave. I knew a man who painted deathbeds, pathos, you know—the first one was so successful that people would take nothing else—wanted something characteristic, they said—and he had to go on."

"We always try to keep ahead of the public taste and direct it somewhat," said the dealer. "Now one of our well-known firms bought for a very moderate price a large number of pictures by a man you painters considered one of your greatest, long before he was generally known or appreciated. They were put out a few at a time and the critics simply laughed at them, but they were wrong—and since then they always take a much broader point of view and do not commit themselves until they can be reasonably sure of what is going to be right. It was a very good lesson for them. Of course the firm made a great deal of money, the Barbizon pictures gave out and the more genuine ones began to bring such large prices that it was necessary to have something distinctly different to offer to the buyers in the way of a masterpiece, and yet so moderate in price as to be a good investment. The people who bought these things in the beginning not only made money, but they gained a reputation for artistic judgment at the same time."

"Why, yes," said the painter, "I knew one of those art lovers in Omaha, but he acted on his own judgment entirely and not on the advice of the dealers, whom he suspected of being personally interested. He told me he offered 25 per cent of the catalogue price for twenty pictures in one of the large exhibitions and got eighteen of them. Two of the men were not hard up. He lectures on art now and has written a number of books about it.

"Let us see where we are," continued the painter, thoughtfully, as he squeezed the dealer's hand. "We paint the pictures and hope to sell them, for we have to be supplied with money as well as the rest of the world, but we do them primarily because we want to put into visible form, some thought or feeling we have in the presence of our subject. As a commercial proposition we are wrong from the start, for you can-

not place a money value on a sensation. Who can say the emotion this beautiful cloud causes is worth fifty dollars or any other definite sum? One might as well try to express one's family affections in dollars and cents, which is certainly impossible unless in the case of failure, when it comes to divorce or breach of promise. Then the situation is commercialized; we balance disappointment with dollars, mental suffering with a check, and perhaps try again. A picture is for the one who can understand it. Failing to find him, it passes to the dealer who makes it a commodity. I do not say that he is a parasite or a ghoul, but he will tell you that he is not in business for his health, and that his natural kindly impulse is to please rather than to educate. So his concern is of necessity to suit the public, forgetting that there is anything else involved. The painter who takes this point of view becomes a manufacturer like any other maker of commodities. He is no longer an artist, because he has given up personal expression, and is willing to oblige, as the dealer is, for business reasons. Back of him, however, stands the work of better men than he, who have made pictures so important a way of expressing thought that no person of real refinement or newly acquired wealth could afford to be without them."

"How do you sell your pictures?" asked the dealer. "My customers won't have them at any price."

"I do not know," the painter answered. "It seems like chance, but I have often thought that any line of action steadily held, even though it is not of the first importance, will force recognition in the end. We are individualists to a limited extent, but we represent a universal human impulse. We owe allegiance to it, and our support comes from it."

"Probably the cave man who drew a picture of a bone of his favorite mastodon found at first that his friends considered the time wasted which might have been better employed in clubbing his neighbors. He was unpractical, and idealistic, but in the end their own interest in the graphic arts was awakened, and they helped him out with his chores that he might have more time to devote to his art and make their cave the home beautiful.

"I would consider the profession to include not only those who do the work, but those who understand it as well. It is a society of common interests and seems to be large enough to support its active members, even without the help of the dealers."

"But don't you think——" said the dealer.

"I doubt it," said the painter, and shed a bitter tear.

The position the painter holds in the community is an equivocal one. His usefulness is not apparent to most people and there is no common need of him as there is for other professional men. The thing he produces seems to be a luxury which anyone may be without, and his real importance is so general, so much a matter of periods, rather than of daily living, that it is not strange that the public should be unaware of his value.

The ordinary standards of success do not apply. A masterpiece might well pass unnoticed and have little or no money value. On the other side, no amount of misspent money can create a great work, and our general way of measuring is entirely useless. This leads the painter to feel that he is misunderstood, and unappreciated, which is quite the case. Nor can it be very different in a world where the direct needs of the day are many and pressing.

If a painter could live on paint alone, his problem would be simple, but a sketch well made, or a day's work well done, though it may be mentally stimulating, has little of nourishing value unless it is reducible to the common standard of exchange. To the prosperous business man he is a trifler, an egotist, unpractical, unbusinesslike, not exactly a lady, and certainly not a gentleman, an able-bodied person who should be doing something useful, unless by chance he should be possessed of money. He is not a confidence man, for some pictures are valuable, but they are more likely to be by the dead than by the living, and the presumption is against the man of today. This does not apply to the portrait, which has a different use, enabling one to do something personal for one's descendants. But in the end time judges, for the portrait of the king of finance becomes an example of the painter's work, and the king is not mentioned.

To the majority of people a picture is an imitation of nature, and they anticipate gloomy times for the painter when photography or other mechanical processes shall be so perfected as to reproduce things "just as they are." For "just as they are" let us substitute "just as they seem," and the whole misunderstanding is swept away. We do not all react in the same way under the same conditions and a picture is a description of a personal reaction. If it were possible to reproduce by mechanical process the action of light on matter we would have the material from which to draw conclusions. But when a human hand takes a part the conclusion is drawn, not by reason of the imitative power of the instrument, but because of the selective quality of the mind. That is to say, we see according as we are, and our facts vary with our perceptions.

One can sympathize with the old lady who said of a lively sketch, "I have lived in this place for thirty years, but I haven't seen no blood-red rocks here." She took it as criticism of her eyesight since it purported to be a sketch of things as they were. Even the painters themselves have not always been clear on this point. We have had realism based on making things like, though the term itself was originally intended to distinguish a more direct form of work from the classic and romantic of other days.

Generally, to see what is in front of one is supposed to indicate no more than an ordinary degree of intelligence, and when a picture which by misconception is supposed to be a copy of nature diverges so far from the accepted fact, it is not hard to realize why it is taken as a covert criticism or a meaningless vagary.

"He scotched up on the beach," said an old Maine native, "and drafted something in with a smut coal, painted it all red, blue and yellow, and called that a picture." "I don't know," said another, "how he could have got one hundred and fifty dollars for a picture of my cow. I didn't give but thirty-five for her in the first place and it don't look like her anyway."

Such people look at the surface of the canvas, seeing each spot as a detached and positive thing and naturally find it meaningless. Stern reality, too, has the first appeal, and

it is hard for the farmer to conceive that representation could have any value commensurate with the fact. He might well like to see two cows grow where one grew before, but one cow and a picture—the aesthetic side is not convincing. He vaguely feels wronged, for his standards have been attacked in a way that carries conviction.

What the painter is to himself, his fellow painters, and his work, is a hard matter to define. He is not in any way the creature of Bohemia that one finds from time to time in the novels of the day, that unappreciated genius with long hair, floating tie and queer habits. He may not even be a genius at all, or very different from other people in his general needs or ways of thought. He deals with sensation, and for that reason the personal equation has greater influence in his life and work than it could if he were following more specific things. This perhaps makes him an egoist and imposes the corresponding limitations. To counterbalance it, however, he has the ordinary man side, which, in proportion to its quality and wisdom, keeps the painter in check, judging and weighing the more isolated person.

Painters disagree on every point connected with their profession and are more than gently insistent in their expression of it. They meet, however, in the common belief that though they may differ among themselves they hold the truth between them, and it is impossible for the public to understand. Now and then comes a glimmer of hope of that dawn of intelligence and the public awakening, but it is generally connected with the sale of a picture and has personal rather than general significance.

The painter is very fond of paint, quite as the good carpenter is of planing a smooth, square edge, or any other man who has deft work to do with his hands. In fact, probably the majority of painters think only of the technical side of their work as they do it, carrying the thought of the subject subconsciously even to the point sometimes of denying its existence, as with those who claim to paint only literally what they see. Therefore, a painter's criticism of another's work,

as well as his pleasure in it, is likely to be a technical one, and overbalanced on that side. In this is found his grievance with the critic, who directs, praises or condemns that which he at best but slightly understands and could in no case do himself.

The truth of the matter is, that the universal picture combines in itself the abstract beauties of form and color, originating sensation, the thought, which, though on a special theme, may be so complete as to suggest parallels of a general nature, and the technique which is the graceful and skilful means of adequate expression. That few pictures can answer all of these requirements goes without saying. Fortunately greatness may be found within its own limits, and it would be a misfortune to undervalue a real attainment in one direction even if it made no attempt to answer the whole problem.

The painters who deal in light and color alone, sacrifice the beauties of line and composition for their sake. In making this choice they necessarily limit the range of their work to a side of art that is more easily understood by the painter than the public at large. There is in it the lure of sensation and a technical problem as well, both beyond the province of the untrained. Professional arrogance has little justification when one considers the subject as a whole, for the appreciation of beauty is not rare or confined to people of talent or training. No specialist can claim it as his exclusive field, for it is interwoven with the entire mental life of civilization.

CHARLES WOODBURY.

THE EFFECTS OF THE WAR ON RELIGION

119 HIGH HOLBORN, KINGSWAY, LONDON, W. C.,

April 25, 1919.

DEAR FATHER WYNNE:

Writing to you last night I made reference to certain investigations put on foot by Cardinal Bourne. In case the scheme has not yet been brought to your notice I may as well refer to its origin. A few months ago a committee of Protestant clergymen, working under the chairmanship of Dr. Charles Gore, the former Anglican Bishop of Oxford, set about compiling a substantial report as to the effects of the war on religion. Their idea was to issue a comprehensive statement which would apply generally to all creeds. They had not carried their investigations very far before they realized that although they could generalize in a satisfactory way concerning the Church of England, and the many and various forms of Nonconformity, they could not deal in the same way with regard to the men who are officially labelled "R.C." The committee had consultations with some of our priests and eventually they decided that as the Catholic soldier stood on an altogether different plane to men of all other creeds, it would be better to leave "R.C.'s" out of their report altogether, and simply deal with the "C of E's and Nonconformists."

The report has not yet been published, although it is long overdue, but I am informed that from any point of view it will not make cheerful reading. Among other facts established one stands out painfully conspicuous: Among non-Catholic soldiers as many as from 80 to 90 per cent had but the haziest notions of things supernatural; their ignorance on such definite points as God, the Incarnation, the Church, and the Sacraments, was unspeakably depressing; and of course one has to bear in mind that the soldier of today is not the same class of man as in pre-war days; there is no more such a thing as a typical soldier at the present time in England than there is in America.

The Protestant committee were of the opinion that the information they had collected concerning Catholic soldiers warranted their believing that except for about 5 per cent

all the men classified "R.C." were well informed as to the fundamentals of Christianity, and even those who had neglected their Faith, and in consequence were rather "rusty," could soon be put right, and needed but little preparation to fit them to receive the Sacraments. (It is probable that this 5 per cent included a number who were not Catholics, because it occasionally happens that a man will describe himself as "R.C." because by so doing he is subsequently able to "dodge" many church parades.

The decision of Bishop Gore's committee not to include Catholic soldiers in their report led Cardinal Bourne to authorize direct investigations to be made among our Catholic chaplains. A number of suitable questions were drawn up and a copy of these was sent to each chaplain inviting him to answer from his personal experience. The report is not likely to be published for a few months as the chaplains' replies are still being dealt with and their answers classified. When it is ready it will certainly make most interesting reading, although it will not be altogether pleasant. It is likely, for instance, that we shall hear of young men who have had several years' training in the seminary losing all desire to persevere with their vocation. On the other hand, there will be instances of men in the prime of life becoming filled with an ardent desire to attain to the priesthood, and a new set of problems seems likely to arise as to how to deal with men who have a clear vocation, but no classical education.

But what impressed me most of all was the fact, as I mentioned last night, that generally speaking, although our Catholic soldiers are well informed as to the fundamentals of their Faith, in the overwhelming majority of cases it seems evident that no spiritual progress has been made since they left school. This remark appears to apply equally to men who attended the higher grade schools as well as those who went to the Catholic equivalent for the board school; it applies as much to what over here is called "the better classes" as it does to the working class.

This brings me to a point I have often felt to be one of the great obstacles to Catholic progress: *The average Catholic's knowledge of his religion remains throughout his life ele-*

mentary. Only rarely does one come across a layman who is able to give a satisfactory reason for the Faith that is in him. On the other hand, I won't say the Protestant, but the man of no religion is often very well read and his mind matured in a negative way with regard to religion. Often he is able to make out a good case for his position. And here I am not thinking so much of young men (or even older men) who think it clever to say they do not believe in God, but of the decent-living, serious-minded men who are leading highly respectable pagan lives. Such men will not go to a priest with their difficulties, but they will often open up to a layman and expect from the layman a reasonable answer to their questions. In many instances the answers they get are no better—let us hope no worse—than they would receive from a boy who has just left an elementary school.

You will understand that while deplored the state of the many, I recognize that British Catholic scholarship is of an exceptionally high order, and the Catholic body as such is intellectually in the forefront in this kingdom.

Some months ago there was constituted over here a Catholic Evidence Guild. It is composed of laymen who are supposed to undertake a course of study under a priest's direction with a view to being suitably equipped to speak on the Catholic religion in public parks and elsewhere. I believe it has already done excellent work, but so far as I can make out from the experiences of some of my friends, their dealings with non-Catholics serve but to emphasize the urgent need of educational work among our own people.

It is right here that your League of Knowledge should do work of enormous value. I am not quite sure that I have rightly grasped precisely what the aim and scope of this scheme is, nor do I think the title quite the right one to use in this country. Candidly, I cannot think of a better, although the term "Home University" I found very attractive, and that seemed to define best the nature of the work that needs to be done over here. What I should like to see is a sort of Catholic Encyclopedia Correspondence College. While the work it would do would be more important than its name, still the name should be one which would not lend itself to

any progress-retarding flippancy, and the trouble about the word "league" is that it has already certain associations of a character very different to the one now proposed.

Yours sincerely,

(Signed) E. VINCENT WAREING.

The Rev. John J. Wynne, S. J.,
23 East 41st Street,
New York City, N. Y., U. S. A.

THE TEACHER OF ENGLISH

CANDID CRITICISM

Candor is one of the most engaging of human qualities. When fortified by sound knowledge and discerning judgment, it is especially engaging. There are few human qualities which contribute more to the progress of the race. It is above all a quality for the teacher and for the critic. The only difficulty is that candor is employed so seldom. Not to employ it is to do a disservice to those who should be most largely and discerningly the objects of it. For one thing, it would put a stop forever to fine writing, to banality, to platitudes, and other perversions of honest speech. For another thing it would vastly modify the "sensitiveness" which, by mistaken kindness, protects and encourages mediocrity. We are almost of a mind to agree with a recent observer who declared: "Make the practice of authorship impossible to anybody but a thick-skinned man who does not mind being told that he is the worst writer who ever wrote, and we shall have fewer and better authors."

T. Q. B.

COLONEL ROOSEVELT ON HAPPY ENDINGS

The old question of the desirability of the happy ending in novels and short stories comes up again in the delightful collection of "Theodore Roosevelt's Letters to His Children," which has just been published. The subject is treated in the downright fashion typical of so much that Colonel Roosevelt had to say, whether on life or literature. Writing to his son Kermit about "Nicholas Nickleby" and about novels generally, the Colonel declares: "Normally I only care for a novel if the ending is good, and I quite agree with you that if the hero has to die he ought to die worthily and nobly, so that our sorrow at the tragedy shall be tempered with the joy and pride one always feels when a man does his duty well and bravely."

Admittedly there are occasions when the ending of a novel

cannot logically be "good," when the "hero has to die"; but the Colonel's qualifications as to how the hero shall die is worthy the consideration of those writers who are somewhat given to the morbid. If sorrow and disaster are necessary in the development of a fictional theme, by all means have it; otherwise, as the Colonel goes on to say, "there is quite enough sorrow and shame and suffering and baseness in real life, and there is no need for meeting it unnecessarily in fiction."

In illustration of this last point Colonel Roosevelt cites an intimate bit of personal experience: "As Police Commissioner it was my duty to deal with all kinds of squalid misery and hideous and unspeakable infamy, and I should have been worse than a coward if I had shrunk from doing what was necessary; but there would have been no use whatever in my reading novels detailing all this misery and squalor and crime, or, at least, in reading them as a steady thing."

The kind of "happy ending" in a novel that appealed to Colonel Roosevelt was not at all of the typically sentimental or melodramatic variety. He sets forth emphatically his theory of the substance and purpose of genuinely good fiction in the same letter to Kermit:

"Now and then there is a powerful but sad story which really is interesting and which really does good; but normally the books which do good and the books which healthy people find interesting are those which are not in the least of the sugar-candy variety, but which, while portraying foulness and suffering when they must be portrayed, yet have a joyous as well as a noble side."

NOTES

The Catholic Photoplay Pre-Review Service has been established, it is announced, for the purpose of supplying to the readers of Catholic papers and magazines information concerning current photoplays. It will not be the policy of the service, according to the announcement, to attack what may be considered objectionable films, but rather to indorse the pictures that seem good. Charles J. Meegan is in charge of the organization's work.

The current hold of "free verse" upon the reading public is aptly illustrated by the record of Edgar Lee Masters' "Spoon River Anthology." In five years it has gone through twenty-five printings, many of them large editions.

Lieut. Roland Rohlfs, who recently established a new American altitude record in aviation for pilot alone by ascending to 30,300 feet and a week ago made a new world's unofficial record of 34,200 feet, is the son of Anna Katherine Green—Mrs. Charles Rohlfs—author of "The Leavenworth Case," and of a score or more of other mystery and detective novels.

Doubleday, Page & Co. are about to extend their series of bookshops, of which they have three in New York City, by opening in St. Louis in the Arcade, Eighth and Olive Streets, the first shop in that city to be devoted exclusively to the sale of books and magazines. As elsewhere, books of all publishers will be on sale, and the aim will be to provide the kind of atmosphere and service that develop interest in books.

We all know, but few of us realize, that for the novelist's purposes the world of 1913 is as dead as the world of 1750. The old cosmopolitanism of commerce, of travel, of society is gone, and it will be many years before we have another; nor will that other be wholly like it. The riotous luxury of those days survives only in very limited circles, and the superficial light-heartedness that went with it survives not at all. Frivolous critics have already wondered what some of our fiction writers will do without the hero who takes his temperate cocktail, or the heroine cursed with an inherited craving for champagne; it is more pertinent to wonder how they could do without the frame of mind that went with those days.

The answer, of course, is that they will not do without these things; but the novelist of a future dominated by prohibition and the income tax will turn aside from current topics and write of that sumptuous past in retrospect. The world before the war will be idealized as was the South before the Civil War. Of course, most of us will remember, if we try, that those last few years before the war were also a period of

great spiritual unrest, when more young people were disturbed—and disturbed in print—about their souls than in any previous period of the world's literary history. But a hero of romance has to be sure of his soul, so none of that will appear in the costume novels of the new period. Their readers will have their own souls to worry about; they will want to look back to the easy days before the war to discover in them the characteristics that are in the life of every age, but are not discerned by many until the age has passed.

As Mr. Dooley says, "It is on'y th' prisint that ain't romantic."

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

CHINESE STUDENTS COMING TO AMERICA

We note by the *New York Sun* that fifty-eight Chinese students left China to be enrolled in American schools. They are students of the Tsin Hui College, which was established in Peking with the money that the United States received as its share in the Boxer Indemnity Fund. This money was returned by our Government to China with the stipulation that it be used for educational purposes.

The courses to be pursued embrace these subjects: Chemical engineering; industrial chemistry; mechanical, electrical, and naval engineering; architectural and marine engineering; animal husbandry and dairying; military science; medicine; railroad administration; banking and accounting; public finance; vocational education; political science.

The students will be matriculated in the following schools: Case School of Applied Science; Purdue University; Carnegie Institute of Technology; Rutgers College; Worcester Polytechnical Institute; Massachusetts Institute of Technology; Stevens Institute of Technology; Lehigh University; Colorado School of Mines; Iowa State College; Kansas State Agricultural College; Virginia Military Institute; University of New Mexico; Johns Hopkins University; Western Reserve University; University of Michigan; Beloit College; University of Pennsylvania; University of Washington; Colorado College; Lawrence College; University of Missouri; University of North Dakota; University of Chicago; Davidson University; University of Wisconsin; Kansas State University.

When these students have completed their courses and are graduated, they will return to China prepared to take up the great industrial, engineering, and economic problems of the day and give their help to the task of awaking China and spurring her on to take her place among the great nations. Each student is happy to be chosen to represent his country in the United States and equally happy that he will share in upbuilding his native country. As the present leaders

of the Chinese Republic are beginning to admit, the resources of that country are practically without limit, but China must have leaders to direct the work and it is on the graduates of the schools of the United States that China relies for the basis of her reorganization.

It will be noted that none of the students is planning to attend Catholic colleges. Had American Catholics been awake to the foreign-mission question when the Boxer Indemnity Fund was being assigned, they might have secured for the best students of some Catholic mission schools a share in this great educational opportunity, and such students, graduating from our best Catholic colleges here, would be fitted to lead China not only intellectually, but also spiritually, to take to her the uncorrupted doctrine of Christ, in which is her only hope of peace in this world as well as in the next.

FIRST AMERICAN MISSIONARIES OF THE SOCIETY OF THE
DIVINE WORD WILL SAIL FOR CHINA, OCTOBER 15

The Society of the Divine Word, Techny, Ill., will send its first American missionaries to South Shantung on October 15. Rev. Fred Gruhn, S. V. D., accompanied by the Ven. Scholastics, Robert B. Clark, S. V. D., of Brooklyn, N. Y., and Clifford J. King, S. V. D., of Houghton, Mich., will sail from San Francisco, on a Japanese steamer.

Father Gruhn has for many years been Professor at St. Mary's Mission House, Techny, and he has also spent some time in the Negro Missions of Mississippi and Arkansas. Fratres Clark and King have been among the pioneer students of the Mission House. They will go forth with an enthusiasm and zeal fostered within the walls of St. Mary's during the last ten years.

The ceremonies of departure will take place, Wednesday, October 1. There will be a Solemn Pontifical High Mass; a sermon will be preached by the Most Reverend George W. Mundelein, Archbishop of Chicago. His Grace will present the mission cross to the youthful apostles.

Following the ceremonies, a farewell celebration and entertainment will be held to "God speed the missionaries." The great needs of the South Shantung mission demand immediate

assistance from American missionaries. The mission of the Society of the Divine Word is one of the most flourishing in all China, having upwards of 100,000 Christians and 60,000 catechumens. Owing to the precarious position of the German missionaries, Rt. Rev. Augustine Henninghaus, S.V.D., sent an urgent appeal for American men to take up the work. The Society in America has nobly responded, sacrificing its youngest and most promising men to save God's work in South Shantung.

The three missionaries will reside in Yenchowfu, under the direction of Bishop Henninghaus. Fratres Clark and King will continue their theological studies, and be ordained next fall in the far East. They will probably be the first American priests ordained in China.

The missionaries will bid goodbye to St. Mary's Mission House after the parting celebration. St. Mary's, the first mission house in America, was founded in 1909. Today, in the tenth year of its existence, there are 122 young men preparing for the priesthood and the missionary career: Ten students of Theology, six students of Philosophy, eighteen novices, and eighty-eight students in the College Course.

Besides the Negro missions of Mississippi and Arkansas, the Society of the Divine Word has missions in China, Japan, Africa, Dutch East Indies, Philippine Islands and Australia. These future missionaries will be sent forth in ever-increasing numbers to these mission fields, already ripe for the harvest. May the day be not far off, when not three but ten times as many will go forth every year to follow in the footsteps of the first American missionaries of the Society of the Divine Word.

THE FATHERLESS CHILDREN OF FRANCE

M. Abbe CABANEL, *Military Chaplain.*

MY DEAR CHAPLAIN:

I learn that the work called the "Fatherless Children of France" is still being made, in the United States, the object of unjustified attacks, as a result of confusing it with another organization which could not inspire Catholics with the same confidence.

I should like to say again that after repeated investigations, I have reached the conviction that the funds collected by this work are distributed to the orphans with entire impartiality and complete respect for the religious convictions of families.

I again express my thanks for all that generous America is doing, and wishes to do, for the dear children of France whose fathers have given their lives for their country and for the cause of right.

Believe me, my dear Chaplain,

Devotedly in Our Lord,

(Signed) LEON AD. CARD. AMETTE,
Archbishop of Paris.

August 19, 1919.

SCHOOL BOOK PRICES

In no field of book publishing does the manufacturing cost form so large a percentage of list price as in the school-book field. Royalties are on a lower percentage scale, sales are in large units which keeps selling costs low, the advertising allowance does not need to be large. Competition is extremely keen with the consequent tendency toward the lowest possible selling price.

This means that the rapidly rising costs of book manufacture have put problems of greatest severity upon these departments. And, as if to make difficulties still more difficult, the exacting character of the average school-book contract has to be taken into consideration. One finds it hard to think of any other manufacturer who has been obliged by law to hold to the same prices today that were fixed two or three years ago.

Last year with costs up at least 33 1/3 per cent many publishers changed part of their prices, though with a total increment to the list of only about 5 to 10 per cent. Others curtailed here and there and reduced their output of new titles and waited for things to settle. As far as war-time restriction goes, things have now cleared themselves, but the increased manufacturing costs are now over 50 per cent above what they were two years ago and not at all likely to come down.

Many prices as shown by the new list have been changed this year, about 20 per cent of the total number, but these by only about 10 per cent over the previous rate. This can only mean that many titles are being taken care of out of previously manufactured stock and that rigid economies are being used to keep the prices on the rapidly moving competitive titles at the lowest possible figure. Whatever may be the increases in the general cost of widely used goods, the prices of books have not anywhere touched the average.

This protects the public in its book purchases and assists in the school committee's acute problem, though it leaves the final adjustments still ahead. The book dealer who finds his public commenting on an upward tendency in the price of school books can state with confidence that in few commodities has there been so small a percentage of increase.

CARDINAL MERCIER COMMENDS RED CROSS

"A national inspiration that should be captured and held for the benefit of society"—that is Cardinal Mercier's estimate of the work of the American Red Cross.

Visiting the American Red Cross Building in Washington a few days after his arrival in America, His Eminence was accorded the enthusiastic welcome by the hundreds of staff members that his heroic services merited. In response to the greeting of Willoughby Walling, vice-chairman of the Central Committee, Cardinal Mercier addressed the assembly, telling of the profound sympathy which he felt for the Red Cross work.

"During four sorrowful years of war among a people who had much to suffer, I understood the importance of your work—what you did for the wounded, and not only for them, but for those who were sick on their beds, and for their families," he said. "I know of the splendid progress your society has made and of your vast membership. But there is still one thing that I appreciate more than quantity—it is quality. And for the quality of your hearts and your charity for mankind—for all these I offer you my expression of admiration. And when I shall go back home after some time, I shall tell my people not only of what you were during the war, but what you are going to be—our permanent institution for charity, for humanity, and I know that my poor Belgium, my small country, will have a share in your souvenir and I hope also in your help."

In a later interview His Eminence told of health conditions in Belgium and in this connection made special mention of the Red Cross peacetime program for better health.

He spoke further of the necessity for continued medical relief in Belgium and of his own plans for establishing a medical school in Louvain. It was evident that the rebuilding of Belgian physical strength and health was to Cardinal Mercier's mind, the most important feature of reconstruction.

Many messages of appreciation did the revered Primate of Belgium bring from his people to America, but most significant was his recommendation that the Red Cross ideal be carried on.

"The work of your American Red Cross is magnificent," he said. "Of course, without such effort from the whole American people it would have been obviously impossible to accomplish the wonderful things your Red Cross did during the war. Such a national inspiration should be captured and held for the benefit of society. It is extraordinary what can be accomplished when a free people all unite and work together for their common good and for the good of humanity."

Cardinal Mercier realizes the extent of the Red Cross relief in the past. Making the future even greater is the work of the American people—supporting the new program for bettering health in America and battling disease and disaster all over the world.

For the common good, for the good of humanity, will you help to "capture and hold this inspiration?" Remember the Third Red Cross Roll Call, November 2 to 11. Help the Red Cross to fulfill its mission.

THE NATIONAL COMMITTEE ON MATHEMATICAL REQUIREMENTS

The National Committee on Mathematical Requirements was organized in the late summer of 1916 for the purpose of giving national expression to the movement for reform in the teaching of mathematics which had gained considerable headway in various parts of the country.

The membership of the committee at present is as follows:

Representing Colleges: A. R. Crathrone, University of Illinois; C. N. Moore, University of Cincinnati; E. H. Moore, University of Chicago; D. E. Smith, Columbia University; H. W. Tyler, Massachusetts Institute of Technology; J. W. Young, Dartmouth College (Chairman).

Representing Secondary Schools: Vivia Blair, Horace Mann School, New York (representing the Association of Teachers of Mathematics in the Middle States and Maryland); W. F. Downey, English High School, Boston (representing the Association of Teachers of Mathematics in New England); J. A. Foberg, Crane Technical High School, Chicago (Vice-Chairman) (representing the Central Association of Science and Mathematics Teachers); A. C. Olney, Commissioner of Secondary Education, Sacramento, California; Raleigh Schorling, the Lincoln School, New York; P. H. Underwood, Ball High School, Galveston, Texas; Eula Weeks, Cleveland High School, St. Louis, Missouri.

Last May the Committee was fortunate in securing an appropriation of \$16,000 from the Central Education Board which has made it possible greatly to extend its work. This work is being planned on a large scale for the purpose of organizing a nation-wide discussion of the problems of reorganizing the course in mathematics in secondary schools and colleges and of improving the teaching of mathematics.

J. W. Young and J. A. Foberg have been selected by the Committee to devote their whole time to this work during the coming year. To this end they have been granted leaves of absence by their respective institutions.

The following work is being undertaken immediately:

1. To make a careful study of all that has been said and done, here and abroad, in the way of improving the teaching of mathematics during recent years.
2. To prepare a bibliography of recent literature on the subject.
3. To make a collection of recent text-books on secondary school and elementary college mathematics.
4. To prepare reports on various phases of the problem of reform including the revision of college entrance requirements. Eleven such reports are already under way and others are being projected.
5. To establish contact with existing organizations of teachers with the purpose of organizing a nation-wide study and discussion of the Committee's problem. The Committee hopes to induce such organizations to adopt this problem as their program for the year. It is ready to furnish material for programs and also to furnish speakers at meetings. The organizations in their turn are to furnish the Committee with the results of their discussions and any action taken. In this way it is hoped that the Committee

can act as a clearing house for ideas and projects and can be of assistance in coordinating possible divergent views entertained by different organizations.

6. To promote the formation of new organizations of teachers where such organizations are needed and do not exist at the present time. These organizations may be sectional, covering a considerable area, or they may consist merely of local clubs which can meet at frequent intervals for the discussion and study of the problems of the Committee. It is hoped that such clubs can be organized in all the leading cities where they do not already exist.

7. To establish contact directly with individual teachers. The Committee feels that this is necessary to their work through organizations in order to induce such individuals to become active and in order to make the work through organizations effective. Plans for establishing this contact with individuals on a large scale are under consideration, possibly through the publication of a Bulletin. These plans, however, are as yet in a tentative stage.

Organizations can be of assistance by sending to the Committee a statement of the name of the organization, its officers for the coming year, the time and place of its meetings and information regarding proposed programs. If any organization has within the last ten years issued any parts or topics connected with the work of the Committee, copies of such reports should if available be sent both to Mr. Young and Mr. Foberg. If this is impossible, a statement regarding the character and place of publication of any such report would be welcome.

Individuals can be of assistance: (1) By keeping the Committee informed of matters of interest that come to their notice; (2) by suggesting ways in which the Committee can be helpful; (3) by sending to the Committee in duplicate reprints of any articles they published on subjects connected with the Committee's work; (4) by furthering the work of the Committee among their colleagues, organizing discussions, etc.

It is not too much to say that the existence of this Committee with its present resources gives the teachers of mathematics both individually and through their organizations a unique opportunity to do really constructive work of the highest importance in the direction of reform. They can surely be counted on to make the most of this opportunity.

REVIEWS AND NOTICES

Our Musical Idiom, by Ernst Lecher Bacon. Introduction by Glenn Dillard Gunn. Chicago: The Open Court Publishing Co., 1918.

The author of this work treats the subject of music in an entirely novel way. He takes into account the mathematics and the mathematical precision of the art. He regards all chords as different combinations of scale tones, so that only by mathematical calculation can the complete and proper list of chords be arrived at. Instead of regarding the steps and half-steps in a certain order in the major and minor scales, he again has recourse to mathematics and finds that by varying the size of the scale steps from a minor second to a major third, we can produce fourteen hundred and ninety scales within the octave or twelve tones of the octave. This makes a very interesting study. A very simple system of describing chords is made use of, for example: G, B, D would be a four-three chord, because the first interval (G, B) contains four half-steps, and the second interval (B, D) contains three. Every possible combination can be named at once, taking into consideration the half-steps of the scale. The subject of Permutations and Combinations is an inexhaustible one, and, at the same time, a most fascinating study. One who is interested in delving into the mathematical precision of the art of music will find much pleasure in the study of the contents of this work.

F. J. KELLY.

The Awakening of Spring, A Cantata for children. Words by Laura Rountree Smith. Music by J. S. Fearis. Chicago: J. S. Fearis & Bro., 1918.

The Trial of Santa Claus, An operetta by J. S. Fearis. Chicago: J. S. Fearis & Bro., 1918.

These two most interesting works will appeal to teachers in our schools who desire the best and something new for Christmas and Easter entertainments. The cantata is a very simple and melodious composition, consisting of solos and

two-part choruses, with an intermezzo for piano, four hands. The music and the words are well adapted to the ability of the children in the middle or lower grades of our schools. Some of the numbers of the text are: "Robin Hood," "Winter's Lullaby," "A Song of May," etc.

The operetta is an amusing and, at the same time, a most suitable composition for school entertainments, a composition which will appeal especially to the children in the first grades. It also consists of solos and two-part choruses, with easy accompaniment. The spoken dialogue gives enough variety to keep up the interest. Both works are worthy of investigations by those teachers in the lower grades of the school who wish something of this nature possessing the two characteristics that seldom go together, namely, simplicity and merit. As a rule, compositions of this kind, written for children of a very tender age, are only tolerable, to say the least. These two works are a welcome exception to this general rule, for, although very simple, they possess an interest that endures until the very end.

F. J. KELLY.

Music Composition, A New Method of Harmony, by Carl E. Gardner. New York: Carl Fischer.

In this "New method of Harmony" we have a valuable addition to the already large list of works in this most important department of music culture. At the very outset the author gives a "Vocabulary of chords," consisting of triads, chords of the seventh, of the ninth, of the thirteenth, on every degree of the major and minor scales. The first chapter treats on Elementary form, the divisions and subdivisions of the Period. The work contains many features of excellence not possessed by works of a similar character. The author uses examples taken from the compositions of the masters in illustrating any particular phase of the interesting subject of "Composition." Altered chords are treated in a new and interesting manner. The chapter on Modulation and Transition, while treated in a very satisfactory way, might be more exhaustive. "Style" and the more advanced

forms are given a very thorough and interesting treatise. To the musician and music-lover the work will be of great value and will be added with pleasure to the other works written on this important subject, already the possession of one's library.

F. J. KELLY.

From Brain to Keyboard, by MacDonald Smith. New York:
Oliver Ditson Co., 1918.

As the title of this work indicates, every student of music is urged by the author to bring an alert mentality to his keyboard practice. As technic consists of well-developed muscles, gymnastic exercises of a very thorough character for fingers, hands and arms, together with exercises in musical notation, go hand in hand. The work is divided into lessons, with a prescribed duration of practice for each. The teacher of music will find this work a most valuable one for systematic teaching. It contains chapters on such subjects as "The Science of Pianoforte Playing," "The Technical Rules Explained," "Classification of Pianists," etc. The work is one of positive merit, showing investigation, written with authority and style, and is an indispensable addition to the library of any teacher or student of music.

F. J. KELLY.

Face to Face with the Great Musicians, by Chas. D. Isaacson.
New York: Boni & Liveright, 1918.

The necessity of a book of this character is obvious, for the history of the development of the art of music is the stories of the personalities of the great musicians and composers, whose life and very being have become a part of the art. In this admirable work one finds a description of twenty-nine famous characters in music and their relations to the music activity of the times in which they lived. The author, in his description of these twenty-nine famous characters, touches upon such topics as their personal appearance and dominant characteristics, the social and intellectual conditions of the times in which they lived, the influence they ex-

erted upon the music of their time, etc. This work furnishes a pleasing and interesting study for the seriously inclined, for it gives all the main facts with regard to the life of each of the twenty-nine "Great Musicians," an educational feature worth while. It is truly and really a work of permanent musical and educational value, and should commend itself to anyone who is seeking a well-rounded education in the art. All the material found in this valuable work forms absorbingly interesting stories to the music lover, who, if he gives the work serious thought, will have imbibed real knowledge, while at the same time he has been delightfully entertained. This work is worth all the time anyone is disposed to give to it.

F. J. KELLY.

Pussy Willow and Other Nature Songs, by J. B. Grat,
Philadelphia: Theo. Presser Co., 1918.

This interesting collection of nature songs is in a special manner adapted to children. Besides being exceedingly instructive, teachers will find them most musical and attractive. Employing many of the favorite modern rhythms, they are very tuneful throughout. The supply of attractive nature songs is never equal to the demand, for all teachers recognize in them a great educational benefit for the children. Besides, the children love them and never tire of them. Every song in this collection is extremely melodious and should prove equally as welcome and as successful as the many other good nature songs that have been the delight of teachers and children.

In the school music of today the children are compelled to sing much that has very little of educational value. Folk-songs and nature songs add to the child's storehouse of knowledge, and therefore benefit him in the educational field. Why waste one's time and the time of the children in teaching songs that are empty, meaningless, simply pleasing to the ear? Music should have a place in every school, side by side with spelling, reading and arithmetic. It should be taught just as seriously as any other branch of knowledge. Too often it is

regarded simply as a recreation, and the choice of songs is made accordingly. The teacher who regards music in its true light, as an educational factor, will preferably select, for teaching purposes, folk-lore and nature songs. This collection can be thoroughly recommended to all interested in music as an educational asset.

F. J. KELLY.

Children's Songs, by Manna Zucca. New York: G. Schirmer, 1918.

The purpose of this collection of songs is to provide catchy, pleasing little melodies, interestingly harmonized, for the use of children. The collection is entitled "A Child's Night in Song," written in a most joyful and melodious style. The work of the authoress deserves to become very popular among children who enjoy a rollicking tune or who may appreciate the sentimental traits in some of the slower expressive numbers. This little volume of pieces is exactly suited to the needs and requirements of children's voices, and the piano parts are correspondingly simple. Any children in the grades will enjoy these happy, care-free little tunes, so largely diatonic in character. The verses are admirably in accord with the songs they have suggested, and the collection is worthy of the careful perusal of the teacher of singing who is interested in children's songs of real musical worth.

F. J. KELLY.

A Vision of Music, by H. M. Gilbert. New York: H. W. Gray Co., 1918.

This work should be brought to the attention of teachers of girls' voices in our academies. It is written for solo voice, chorus of women's voices, harp, 'cello and organ. It is a cantata of unusual musical worth. The composer has set music of considerable power, beauty and originality to a striking poem by Father Faber. It is essentially religious in character, but this does not militate against its rendition for secular occasions. The melody is quite modern and is woven

into a richly colorful tapestry of sound in a free form, which conforms in detail to the varying moods of the lyric. It will well repay all the labor that one spends on it, and an artistic rendition will bring out many passages of exquisite beauty and rare harmony. It is a work decidedly out of the ordinary, both in matter and in form.

F. J. KELLY.